

YOUNG PEOPLE'S SOCIETIES

FRUIT FROM PRAYER.

TOPIC FOR SUNDAY, DECEMBER 5: Golden Fruit From the Prayer Life. Hebrews 4:14-16; 11:6.

Daily Readings.

Monday: Peace. Philippians 4:6-8.
Tuesday: Praise. Acts 16:25.
Wednesday: Power. Mark 11:20-26.
Thursday: Trustfulness. Matthew 11:25-30.
Friday: Transformation. Matthew 17:1-8.
Saturday: Divine characteristics. Galatians 5:22-26.

We know it, as a kind of academic truth, that prayer is heard, that it is urged, that its practice will bring benefits.

We need to know more of the matter as a practical fact, in the actual bearing of the matter upon us in real life.

The first practical fruit of genuine prayer is serenity of mind. The peace of God that passes all understanding comes into our hearts.

This is due to the fact that we have unburdened our souls to Him. It always relieves us in a measure when we have told somebody our trouble.

In this case we have told it to one whose heart is infinitely tender and sympathetic, and whose hand we know will be stretched out to bring us relief.

Another practical fact about prayer is that it draws us to God just as much as it draws Him to us. Its reflex effect is more and more marked as we use the privilege.

Another practical fact about it is that we may be sure that if we do not get just what we desire, we shall certainly get something just as good or far better.

Our Lord was tempted in all point like us, yet without sin. Our prayers to him, coming out of penitence and confession, will appeal then to a loving heart that knows what temptations mean.

And even more than this. He ever liveth to intercede for us. His prayers are joined to ours, when we send ours up, and so we shall be saved unto the uttermost who go unto God by him.

So we may be very bold in prayer. We come with boldness to the throne of grace. A strong assurance is justified. It will not be arrogance, but the justified hope of one who knows whom he has believed.

The spirit of prayer which the faithful habit of prayer cultivates is the best part of the whole matter. The "spirit of grace and of supplications" is a good thing to have. It arms one beforehand. It makes one ready for any occasion that comes.

It is the prayer life, not mere praying, that brings the most precious results. Solid fruit grows on long developing trees, not upon the mushroom products of a night. Being in the spirit of prayer always, it is the life and not the act that gives us the results.

Stated times for prayer will help to produce this prayer life and its happy results, times when we allow nothing to interfere with our communion with God, times that we regard as belonging entirely to Him, times set apart for strengthening our souls by contact with divine power.

In addition to set times, the prayers of the spirit-filled soul will rise toward God continually through the day. The habit of "ejaculatory prayer" is a good one to cultivate. Such prayers

THE SUNDAY SCHOOL

UZZIAH'S PRIDE AND PUNISHMENT.

December 5, 1915. 2 Chron. 26:8-10, 15-21.

Golden Text: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Proverbs 29:23.

Shorter Catechism.

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Outline of the Lesson.

Another young king.
 A long and prosperous reign.
 A wise counsellor to guide him.
 Helped of God in his public enterprises.
 The kingdom greatly strengthened and extended.

His heart unduly lifted up, he usurped priestly functions.

He is punished with leprosy for his sin, and remains a leper.

Study of the Lesson.

Place and Time: The scene is laid entirely in Jerusalem. The time was B. C. 806 to B. C. 755, one of Judah's longest reigns. Contemporaries of Uzziah were Jeroboam the Second, Zachariah, Shallum, Menahem, Pekahiah and Pekah, in the northern kingdom.

Uzziah: The name is given as both Azariah and Uzziah. Those who are familiar with the Hebrew and its consonantal method of writing will recognize the almost exact likeness in letters of the two words. Some, but very few, think that the two are distinct names, though it was unusual for more than one name to be given any one person.

A King at Sixteen: Uzziah began his long reign at the early age of sixteen. With the exception of Joash, Menasseh and Josiah, he was the youngest man to sit on Judah's throne. He follows the unfortunate Amaziah, who was vanquished by Joash of Israel and ignominiously slain at Tachish by conspirators from Jerusalem.

A Good Helper: A prophet named Zechariah was of great help to Uzziah. As long as the latter followed his counsel he prospered. This was, of course, an earlier Zechariah than the one for whom a Bible book is named. This prophet was a man of special gifts and "had understanding in the visions of God."

A Better Helper Yet: God was Uzziah's helper. Uzziah's very name meant, "Jehovah hath given help." "As long as he sought the Lord, God made him to prosper." "God helped him against the Philistines." All his victories and accomplishments were through the Lord's presence with him.

Some of His Victories: He vanquished the Philistines and took their cities. He conducted a successful campaign against the Arabians. He reduced the Ammonites to tribute-paying. The borders of his kingdom were

may rise from our soul anywhere and at any time. They will take us at once, if genuine, into God's presence.

This divine comradeship, if we may call it such, will make also a comradeship for us with our fellow believers that will help both them and us. This will keep us from ever feeling lonely or depressed. Having a friend, and friends, like-minded, sympathetic, we shall journey on with joy and hope, made glad in the Lord.

greatly extended, and the fear of him fell upon the surrounding nations.

Some of His Works: He greatly strengthened the fortifications of Jerusalem, building towers and walls. He built towers in the desert and dugged many wells. He organized his army effectively and equipped it thoroughly with the best offensive and defensive weapons. He stored up supplies of implements of war. He fostered cunning inventions of military engineering for the towers and walls of his fortresses.

Some of His Internal Improvements: He fostered cattle raising, in the low country and the plains, and vine-dressing in the mountains. He became, as no king before him had been, a great patron of husbandry, for, it is said, "He loved husbandry." This contributed greatly to strengthening his people's resources. Abundant supplies maintained his people and his army in comfort and security.

The Result: "His name spread far abroad; for he was marvelously helped, till he was strong." He increased commerce and home production, his wisdom of internal administration, his victories over neighboring and traditional enemies, gave him a great name.

But Pride Overcame Him: He did not make proper use of his prosperity, but allowed it to lift him up in pride. He did not recognize the fact that it was of God that he had received his greatness. He took all the credit to himself. Thus elated, he thought nothing was too great for him, nor any men endowed with power or rights that he could not share.

His Impious Act: And so he determined that even priestly functions should not be above him. He, therefore, boldly invaded the very temple itself, to burn incense upon the altar. Eighty valiant priests withstood him, and testified against his act, and remonstrated with him. Their opposition only enraged him. He was used to having his own way. Seizing a censor he rushed forward to perform his impious act.

Sudden Punishment: In his very wrath and impiety, and before the very altar itself, he was stricken of God. The fell disease, leprosy, went to be developed but slowly, appeared at once in his forehead, in the presence of all the priest, and horror-stricken they thrust him out from the sacred place, he himself hastening also to rush him, the victim, marked of God, of his own sins.

The Lord's Act: It was God's punishment of the man. "The Lord had smitten him." He was hurled, as it were, from the very pinnacle of his fame to the lowest depth of calamity and disease. He gave not God glory and disobeyed God and assumed forbidden functions. God had to deal with him.

Unto the Day of His Death: By the hand of God he was cut off from the house of the Lord, from association with his fellow-men, from the very dwellings of men. His son became a kind of regent to administer the affairs of state. There was no remedy. Uzziah had gone too far. His pride and conceit had tripped him up utterly.

CHAPMAN-ALEXANDER MEETINGS AT DAVIDSON.

October 12th-14th Dr. J. Wilbur Chapman, the noted evangelist, and Mr. Charles M. Alexander, evangelistic singer, conducted the evangelistic campaign of the Young Men's Christian Association of Davidson College. They were assisted by Mr. Brown, the soloist of the party; Mr. Barryclough, the pianist; Dr. Rolston, of the First Church of Charlotte, and Mr. Tim Pharr, of Union Seminary.

Preparation had been made for the meetings in the groups of men who met each night on the different floors of the dormitories, and in a morning prayer group made up of members of the cabinet and those especially interested in the work of the association. About fifty men had been meeting in three groups for the three weeks previous to the meeting for the purpose of studying a book on per-

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